# At Home in Any World

DOROTHY CANFIELD FISHER

"DO YOU know how the future looks to us Germans?" said a very intelligent courageous Berliner to me a couple of years ago. "It looks like a huge angry wave, towering high above our little ship, and travelling down on us with terrific speed. All we can do is to stand shoulder-to-shoulder on the deck, and hold hard to the tiller and the ropes."

He might have been speaking for parents, don't you think, you other parents of this period? Isn't that the way the future looks to you as you peer into it? Don't you ask yourselves how anybody can possibly know how to fit children for a life of which we know only one thing—that it is going to be quite different from anything we or our parents knew? How simple, how clearly chartered—so we fondly think—the task of our grandparents, preparing their children to carry on in the life they themselves had always known.

Well, that was *their* mistake! We ought to be thankful that we can't make it because of the dramatic crash and the slam-bang visibility of modern change. That's one mistake, at least, that we would make if we could, but we can't.

For of course it is not only now that what lies before children is different from what their parents knew. It always was, only earlier parents never were forced to admit it. It was always foolish for mothers to attempt to train their daughters so that they would perfectly fit into the life their mothers had had as young women. The few daughters who were ever plastic enough to be successfully trained in this way, never got on well in life, as you must know if you ever saw one of those pathetic old-young ladies, adored of the aged and shunned like the plague of their contemporaries.

*We think of "prescriptions" in child rearing as dictating* what *we do and of "principles" as justifying* why *we do it. But we sometimes forget that they are as closely bound up with what we* are *as with what we* do. *These discussions are attempts to see what change has meant to parents, not only in meeting this or that particular situation but also in shaping their own personalities.*

Somebody has said that the depression, because it is so evidently due to faults in our economic system, has brought a great improvement into the state of things—no vociferant minority need any longer waste time telling people that there is something the matter with our economic system. Everybody now, even those most naturally given to complacent status-quo-ism, knows that something is the matter, and that things must be changed if they are to be better.

In the same way all parents now—instead of a few extra-sensitive, extra-intelligent ones—have had it driven into their heads that what lies before their children is uncertain, and that it is vain to prepare them *in detail* for meeting life because we don't know what their life will be. With love and marriage in such a state of upheaval, however, moan modern parents, can you teach your girls and boys what attitude to take toward sex that they may have some sort of chance to extract even a little satisfaction and joy from the relations of men and women? With what used to be economic certainties reeling around us like the pillars pulled down by Samson, how *can* we train our children so that they may cope with the economics of the future? With ideas on education and hygiene (physical and mental) turning somersaults every six weeks, how can we get our children educated so that they will be safe in that unknown future?

Look back at those Germans, waiting for the crashing down on them of that great wave of future change. If you had a child there, what ability would

you most covet for him? Very simple, isn't it—you'd want him to know how to swim. You don't need to know beforehand which water he's going to get thrown into. If he can swim, he'll have a chance. Not only the best but the only protection you could give him would be the ability to take care of himself in the water. And the rules for that art do not alter with time.

Someone sent me not long ago a recent French cook book, not intended for servants but for teaching cooking to girls who were getting a seriously "higher" education. You know the unabridged dictionary size of our cook books? Well, this one, covering all the operations of cookery, was tiny, not much bigger than the first book of Euclid. Yet everything was in it. The point was that someone with an intelligent, well trained mind had looked at cookery and sorted out the few basic principles of it from the clutter of non-essentials, had seen that the fundamental processes are few, and the possible variations many. For instance, in the great, the vital, the life-and-death department of sauces, there were detailed instructions for—perhaps—four different kinds of sauces. These were numbered 1, 2, 3 and 4. Thereafter, twenty or thirty to a page, a line or two to each, the recipes ran, *"Sauce tartare,* sauce 3 with chopped pickles, olives, capers and mustard to taste." *"Sauce hollandaise,* sauce 1 with egg added."

## Back to First Principles

Doesn't that cast a light on parental problems for you? It did for me. After all, the fundamentals underlying healthful, happy, energetic, satisfactory human life are few and well known. If our children knew those, couldn't they be trusted to add, when the time comes, any seasonings that would make them fit special contemporary conditions? Take the greatest principle underlying success, lasting whole success in personal relations—the principle, you'll remember, on which Einstein says he has founded his own personal life—the fact that in personal relations it is not only ignoble but dangerous and unhealthy and in the end extremely uncomely and disagreeable, to take more than one gives. If as our children grow up, they have learned—boys as well as girls—to accept this basic axiom, don't you think they will have a better preparation for a happy life with each other than if (as our parents did) we attempt to make them learn by rote all the little trimmings and flavorings of our inherited matrimonial recipes?

And in the economic world, where it begins to look as though we can no longer secure their economic safety by leaving them money (because money melts so) isn't their safety better secured by seeing to it that they have learned, down to the marrow of their bones, as they learn about the law of gravity, the fundamental principle of success—that material possessions and material ease, especially idleness, do not make grown-ups happy any more than lots of toys and nothing to do make children happy; that what makes people happy is creative activity that suits their particular temperament; that it is just foolishness to let material possessions and ease stand in the way of securing creative activity you like. With that certainty about what makes people happy and wise, wouldn't they swim all right, no matter what economic seas are before them?

## Minding Our P's and Q's

And social life, group life, our parents prepared us for that as our grandparents prepared them, by teaching us a number of fixed—and oh heavens, how trivial!—tabus; not to eat with our knives, not to step in front of other people, to take off our hats in church if we were boys and leave them on if we were girls. We learned by heart these meaningless phrases and motions because, so we were told, they were the catchwords and passwords that would let us into the lodge of initiate people fit for us to associate with. Not knowing, in the hurly-burly of the modern world, who our children are going to associate with, *how,* we ask of the universe, can we train them for that association? Well, we might train them to associate comfortably with the most superior human beings they could find, whether or not such people know the society catchwords. We might, even more fundamental than this, inform them that the problem of the proper balance of individual and group life is one of the greatest and most vital of any human existence, considerably more lasting and vital than sex, and that it is extremely worth their putting their best thoughts on. We could teach them that being human, they are fragmentary beings, and *must*—to be happy, to keep alive—learn how to join for part of their time, in the best group life they can find. We can teach them by precept, example and experience some of the necessary abilities for group life; not to know which fork to use for fish, but how to give and take, how to be a good but not tyrannical leader (if you are naturally a leader), how to be a good but not slavish follower (if that is your nature). Some notions of universal, eternal principles like that seem to me rather a better preparation for the life-in-common of our children than teaching them how to balance their food on their noses till

the particular code of local table manners current in their locality has counted, "one, two, three." (Note well that I do not counsel not teaching them table manners—but teaching them at the same time that such manners are changeable, impermanent, non-essentials and that there are other "manners" that are not.)

"Systems" of education always and everywhere, whether they be Red Soviet or American public school, still have one ideal—the old one, to train children to be at home in a world like the present one, or like the present one only more so. Parents are the only educators, aren't they, free to try to train the children to be strong, active, intelligent and good men and women who'll be at home in any world because they can make any world a livable one.

# What Becomes of Mothers?

*The woman of today will not wait until her job of mothering is done to find satisfying interests outside her home.*

HELEN MERRELL LYND

"PEOPLE who have no children are better off!" From no one of my acquaintance would the remark have surprised me more than from this mother in her early sixties whose children had always been her "pride and joy, with hardly a moment's anxiety." Half amazed at herself, she continued, "I notice that the people I meet who have never had children have made some sort of adjustment without them. Those whose children are grown always have a feeling of emptiness, looking for something that isn't there."

The old reliable precepts had been hers—followed gladly and proudly: It isn't a real marriage without children. If children come one can always find some way of taking care of them. A mother should always be available for her children; "I always planned to be home when my children came from school in the afternoon." A person has no right to have children unless she is ready to sacrifice for them. A mother must create a homey atmosphere if she wants to bring up good children.

What this pattern of devoted-mother-living-for-her-children had done to the children is beside the point here; what is more to the point is that it had left a happy wife and mother feeling that she faced arid and purposeless years.

The young mother of today may accept no one of these old stand-bys. She finds herself, nevertheless, not so much without prescriptions as beset by a multitude of new voices crying, Lo, here! or Lo, there lies salvation!—voices offering a variety of new precepts which may be just as rigid and no more relevant to her particular needs than the old. She has lost the continuity, the security, the sense of engaging in a self-justifying activity which steering by the old landmarks gave her. But she may discover that she has exchanged security for a pseudo-freedom, which may or may not benefit her children, but which, if it is not the product of her own desires, is as little adapted as the old maxims to help her to face the difficult years beyond child rearing.

At least two types may be distinguished among the gospels offered by contemporary Messiahs of family life. One says: Child rearing in itself, with all that is now known of its implications and possibilities, offers an alluring field of study. If women will only regard it in that light they will derive as much satisfaction from it as from any other profession. The other insists emphatically that: Every woman is more self-respecting if she is doing some work outside the home and has a measure of economic independence. She must at all costs keep up outside interests if she is not going to smother herself and her children.

But the young mother trying to find her perplexing way among the congeries of patterns old and new presented to her is not Every Woman. She is a person of specific biological and personality needs which have been shaped from infancy into an individual pattern of her own. She may find that her professional aptitudes lie in child rearing; she may, on the other hand, while ardently desiring children and able to give them much, prefer, as a profession, physics or philology. She may be happier if she has

part- or full-time work outside the home; she may feel that there is no more virtue in typing letters in someone's office than in washing dishes in her own home and prefer the latter.

In other words, the modern mother cannot find her salvation through creed or formula. The new child study and the new economic independence of women do not offer solutions but suggestions, each with a few additional factors in focus. Among the traditional patterns in which she grew up and those presented by many new prophets, each with its own measure of truth, the mother must shape her own course. There is no escape. There are no specifics which she can apply.

Of one thing, however, she can be sure. The question of what she is to do after her children are grown up is not first met then; it is answered while they are growing up, if at all. When we know more of what is involved in the processes of family life it may be possible to chart some of the periods in the history of a family which demand definite reintegration. Some of the times of stress which precede that of facing a home once more childless are clear: the early adjustment after marriage; the tensions of the pregnant family; the adaptation to the first child in the home; stresses over the decision to have another child (does it mean for the husband the relinquishment of his wife as a vivid young companion?); each successive emancipation of the children as they grow further and further from maternal dependence; the period five to ten years married when the thirties are soon to turn into the forties, with the realization that "There is a younger generation and I'm not it." This is likely to be a time of sexual re-appraisal and of reviewing one's marriage. One may find oneself asking, "Is this all?" and "Is it enough?"

## Live and Learn

The way tensions have been released in each of these earlier times of stress determines what becomes of the mother later on. If she has seen each of these situations clearly in terms of its realities rather than simply in terms of her own emotional demands, if she has acted in terms of these realities with the minimum of conflict, if she has gained in emotional independence so that she can participate in relations with husband and children "out of strength, not out of weakness," whatever her loneliness she can face childless years without fear.

And yet we cannot escape the paradox that although a woman must meet each family crisis independently, with her own resources, each new integration is nevertheless a triangular affair involving herself, her husband and children. True she must be a person in her own right before she can be a successful wife, and a successful wife before she can be a really successful mother. Neither marriage nor child bearing will resolve personality difficulties which she has not faced. But her own adjustment after marriage is made in the midst of this triangular relationship. Upon her children and still more upon her husband it must in part depend.

Many marriages resemble a barrel that has been held together by external hoops acquired in the mutual struggles of early married life—struggles to pay off family debts, to meet the cost of the new baby, to build a home, to put the children through college. Then with the children gone and some measure of financial security achieved, these hoops fall away and seemingly nothing is left before the wife's startled eyes but a scattered bundle of weathered staves. Perhaps for the first time in years the girl who, twenty years earlier, was one of "the happiest young mothers in town," looks about her and says, "Is *this* our marriage?" She turns from child rearing to look soberly at "that stranger who is my husband." Have the pictures which husband and wife cherished of each other become a blur of manifold preoccupations with no clear outlines of a loved face? The future which husband and wife have built together is suddenly revealed. It has all suddenly become sober, as to Brigid and Seumus Beg in *The Crock of Gold*—"Sometimes they pretended they were husband and wife, and then they plodded quietly side by side, making wise, occasional remarks on the weather, or the conditions of their health, or the state of the fields of rye."

All this may seem to have very little meaning to the mother who is trying to find time to fill in the Anderson-Goodenough Record or to decide on the relative acidity of prunes in a balanced diet or to establish the difficult equilibrium between home and outside job. And yet her many options (even the option of child bearing itself), although they make choices more difficult than her mother's, give her the possibility of lessening personal conflict. Here again it is a question of facing reality in the implications of our choices. What most of us want to do is to eat our cake and have it. We like to do professional work which interests us but fret because we are missing irreplaceable days with the baby. Or we want to give the baby constant supervision but refuse to recognize that that may mean less possibility of companionship later on if other interests lapse.

What becomes of mothers? A mother today has more choice in the answer. But for her, too, the future is determined by the course of every day.

# Fathers and Parent Education

*Is it true that children have "one parent and a father"? or are fathers still fulfilling their vital function in the home, different though it may be from that of the mother?*

SOME of the most frequently asked and least satisfactorily answered questions in parent education have to do with the father's education for parenthood. Should he try to cultivate the same interest and perform the same duties as the mother? Or is he really fundamentally "different"? What sort of information does he want and need about children?

In order to find out in so far as possible what there is to differentiate the education of fathers as parents from the education of mothers as parents, the Child Study Association held a symposium in April, 1931, on "Fathers and Parent Education." It did not produce any final recommendations on this subject upon which there is probably no "last word," but it did give a clear picture of what fathers and mothers are thinking, as of today.

In the discussions which follow, Mr. Lindeman's represents a summation of all the major points there raised, while the other papers present specific individual points of view. This accounts for certain apparent contradictions. Others who participated included Dr. Ruth Andrus, Dr. Ruth Brickner, Mr. Thomas L. Cotton, Mrs. Floyd Dell, Dr. Benjamin C. Gruenberg, Mr. Frank E. Karelsen, Jr., Mrs. Cécile Pilpel and Dr. Edward H. Reisner.

## BRINGING FATHER BACK INTO THE FAMILY

### Eduard C. Lindeman

PARENT education, to date, is primarily a women's movement. This is, of course, natural since the tasks of parenthood revolve chiefly about the mother. Indeed, the father appears to have drifted steadily away from the center of modern family life, not because he has wished to drift but because the compulsions of his occupational life have made it necessary for him to spend relatively fewer hours at home. Other reasons accounting for his diminishing and the mother's increasing preoccupation with the problems of family are apparent but the one mentioned is sufficient as a starting point.

The American family tends to become a woman-centered group; the mother tends to assume more and more responsibility and to perform increasing numbers of parental tasks. She, therefore, was the first to feel the need for special knowledge and training. She now begins to realize that as her parental role is elevated, that of the father is progressively limited. At the same time, sociological thinkers and educators have come to have forebodings in connection with this unequal evolution of the parental function. If, they are asking, education respecting parenthood is needed by mothers, why is it not also needed by fathers? Everyone seems to agree that fathers do need education as fathers. But the really important question lies deeper and the answer must be found in a more detailed analysis of the family situation as a whole.

Education for fathers needs to be based upon certain important differences between mothers and fathers. In the first place, the father appears to cherish different conceptions of the value and significance of his children from those held by the mother. His enjoyments of children and his annoyances over children give indication of this difference. Frequently, the mother's program for her children is dictated by what she conceives to be the father's demands and values; for example, she may believe that the father demands of his home and family life

a certain quality of comfort and quiet; that he is concerned over conformity to certain standards. Open discussion of family problems with both mothers and fathers present would, no doubt, tend to reveal these types of difference, but would also make such discussion extremely difficult. Moreover, under present conditions, the father frequently lacks a sufficient body of actual experience and knowledge of children and family events to enable him to participate intelligently in the study of child problems or in the determination of suitable family policies. Where the father's and the mother's knowledge and insight of the family situation are widely different, it will be patent that each will place a varying emphasis and each will arrive at his or her illumination by recourse to divergent backgrounds of experience.

The father, for instance, may think of family relationships in terms of his knowledge of industrial or business affairs; he will, consequently, think in terms of persons arranged in hierarchies with superiors and subordinates, and he will wish to duplicate this pattern within the family. Fathers, it appears, rely much more than do mothers upon a formal, rationalized theory of human behavior; their theories of discipline are likely to be more rigid, or at least less subject to re-examination in the light of new experience and new knowledge. Women, on the contrary, appear to be much more ready to accept their own immediate experience as having more validity than abstract principle or theory.

## What Will Father Say?

Fathers enter important family situations at the point of pressure and decision. Mothers, on the other hand, live through complete cycles of events leading to situations. Thus, the father often enters at the point when the questions have been simmered down to, "What kind of punishment would be appropriate for Johnny or Susan?" or "Can we really afford it?" If important questions involved in the previous events are raised, the mother must supply the answers, and again, the father gets only a secondhand and interpreted view of family processes. Consequently, the sharp decisions and authoritative positions which he assumes are derived not from an understanding of situations but, rather, from his already incorporated patterns of social control.

The non-family interests of the father in modern American families are likely to be related to functional concerns—to "getting things done." He associates with other men in business organizations, clubs, societies or enterprises where prestige derives, not from warm and intimate human relationships, but from power. Superficial observations lead one to think that it often happens that the fathers who are most successful in these functional relationships are least successful as participants in family affairs. Indeed, it seems entirely probable that many modern fathers utilize these outside affiliations as substitutes or compensations for their loss of meaningful participation within the family.

## Subconscious Strains

From the psychiatric point of view, discussed in detail by Dr. Blumgart, the existence is suggested of a sort of distinct, although disguised, enmity feeling on the part of the father. For some fathers the tension of this early enmity is never relieved; this is specially true of fathers who begin to have children relatively late in life, say after forty. At this age it becomes increasingly difficult for the father to meet the very young child on any common ground of interaction, and of course, what happens in this early association is a determining influence in the rest of the ongoing relationship.

If the above difference is valid, it might be assumed that in families where the father assists the mother in such child-caring functions as bathing and dressing, there would arise an earlier, positive interaction between fathers and children. It might even be supposed that this sort of dual (mother plus father) care of the very young child would be likely to take place primarily in families of the lower or medium income-receiving groups; but observation does not appear to corroborate this view since fathers of lower income groups do not, apparently, assume a larger share of actual child-caring responsibility than do fathers of the higher income. Again, observation seems to indicate that many fathers receive nothing positive from child-caring activities and even resent it, especially if they have felt themselves forced into playing what they conceive to be the mother role. The pattern of the American man, as expressed among men in their distinctly male discourse, is jokingly to disparage those who perform such duties. Some fathers reconcile themselves to child-caring responsibilities but often with the understanding that there are to be no more children; that is, that they will not be threatened in this manner again. In this connection, it appears to be generally held that the father invariably places the blame for unwanted children upon the mother, and in such cases the father's enmity extends to both. All family responsibilities often appear to fathers as

burdens to be either borne or resented. Thus, the father may feel that his obligation to finance the family enslaves him. It means continued application to work. It also implies the loss of certain kinds of freedom which men are likely to cherish. It might, therefore, be assumed that a more equable sharing of family responsibilities would follow in cases where both mother and father contributed to family income.

It seems certain that no adequate educational program for modern fathers will be produced by sentimental preachments. In fact, it seems true that many fathers are already bored by imprecations "to become better parents," or "to become pals with their sons," and so on. Thus far, it must be admitted, the appeal of parent education agencies has been to the mother; it may also be granted that they have discovered what the mother's interests are and how she may be enlisted in a study program. Almost nothing has been accomplished in the way of discovering and appealing to the father's preoccupations and special concerns.

## Living up to Expectations

Since mothers in large numbers already respond to the appeal of parent education, it may be the part of wisdom to think of appealing to fathers through their wives. Certainly, in many cases the father's behavior pattern as a parent is dictated by the mother's conception of what she believes to be a "good father." She often wants him to "keep his hands off" the child in infancy; she sometimes enjoys placing him in the position of authoritative lawgiver. In short, she sets the pattern and the father merely lives up to expectations. To the extent that this is true in American family life, the clue to educators is plain: we need to begin the education of fathers through mothers who have already become motivated.

When fathers have organized study groups, certain experiences and rules come to the fore indicating differences between such male groups and groups consisting of women. In the first place, it has been discovered that fathers are more likely to attend study groups if they are not asked to break too many established habits. In one instance, fathers were not merely permitted but were urged to bring their pipes. Since fathers have for the most part enjoyed very little daily experience in parent-child relationships, they do not respond to an appeal to exchange experiences; on the contrary, they like to be addressed by specialists, authorities. Fathers are likely to be interested in certain aspects of the growing child's education, particularly after the child has entered school. This interest may more often than not consist of comparisons with the father's own education and usually the father begins by assuming that his tasks were harder, more rigorous and more worth while. But, at least, this is a point from which he may go onward in an attempt to understand what is new and progressive in modern education. Again, the father, seeing the child as a sort of projection of his ego, is concerned over the child's success; here again, the educator's clue is obvious: the father who sees the success of his child as somehow associated with his success as a parent is "set" for learning.

## Coeducation for Parents?

In view of the differences between fathers and mothers an important question arises, should fathers and mothers be expected to attend parent education classes together or separately? Experiments of both varieties have been attempted and there are even examples of study groups in which the attendance consists of fathers, mothers and their adolescent sons and daughters. Certainly, no basis of judgment now exists. Some specialists appear to think that the mothers should continue to go forward preparing themselves as the "specialists" in child-caring problems and that the fathers should simply be kept informed from time to time regarding the basic principles since otherwise, conflicts between parents are bound to occur.

The best of learning always proceeds from the point of greatest perplexity. Fathers are, without doubt, perplexed about the real nature of the growing child, his response mechanisms, his expansion of intelligence, his logic, his sense of values and so on.

## How the Child's Mind Works

Every father who at any period attempts to influence his child's behavior stands baffled by the child's reactions to his adult desires, wishes, goals and purposes. At these moments he longs for that understanding and insight which might allow him to see "how the child's mind works." But, alas, he will never understand the child at any significant juncture in life unless his interest in the child's nature has been continuous. All of which means that educators must somehow find inviting ways of enlisting the father's intelligent interest in the growth of the child from infancy onward.

The clear-cut and obvious approach is one which utilizes or assimilates other vital interests of the father in the learning process. When fathers be-

gin to realize that behavior is not stratified but organic and continuous they will also appreciate that whatever knowledge they possess of the nature of the very young child will also be useful in interpreting the conduct of their business and professional associates. They will thenceforth begin to see that child study is not merely a discipline for mothers but a way of understanding human nature. They will then begin to recognize a new importance in family life and its attendant problems, for they will see that a family is, indeed, a bold adventure in human relationships.

# CONFLICT AND GROWTH

## Leonard Blumgart

IF we face the facts as they are and not as we think they ought to be, there appears to be considerable evidence that the father's attitude toward the child differs from that of the mother not only in degree but even in kind. Behind his less immediate interest in the care of the child lie many forces deeply imbedded in his very nature or grafted upon it so early in social history that they too now seem inherent.

This fundamental difference is both subjective and objective. One factor which is certainly of primary significance is the fact that the man does not bear the child. Without attempting to say how much overt resentment grows out of this unconscious envy on the father's part, enough has been observed directly to make it clear that the relation of the father to his children is one that is different from that of the mother, and that needs to be suitably studied and dealt with. This conflict cannot be passed over lightly, for even before the child's birth a jealousy or even an enmity is often felt and often expressed by the father. It very probably has its roots in additional factors beyond the one suggested.

After the child's birth this hostile attitude is often shown as a more or less complete indifference toward the child who has robbed him of his exclusive place in the woman's affections. This lasts until the child develops a personality capable of arousing the father's interest. Many women complain that their husbands show no interest in their children during the first years; not until the child begins to manifest a distinct individuality does the father become interested and that irrespective of the sex of the child. But one observes as a rule an interest on the part of fathers toward their daughters that differs in kind and degree from that shown toward their sons.

In addition to stresses and strains which may result from the biological situation, there are many social factors that modify the personality development of fathers and mothers with their consequent effect upon their relationship to their children. In a society where some form of matriarchy changes the father's relationship to and responsibility for the child, his attitude and interest are correspondingly altered. Among such people it is the wife's oldest brother who takes over the duties and responsibilities which we think of as being peculiarly paternal, and the mother's husband is considered not as a father but as a companion, friend and instructor. The tensions and strains of father-child relationships are absent when powers and responsibilities do not exist. But our concept of paternity, with its moral obligations—even its privileges and powers—may evoke in the father a certain amount of protest against the object to which he is thus tied, without the deep gratifications which compensate the woman, in many cases at least, for her parallel maternal ties. Then too, today the father as the head of the house, with his larger contacts and interests in the outside world, comes into relation with his children most often as the power that makes decisions after a situation has developed. His role is far more impersonal and less intimate than that of the mother and gives far less opportunity for sympathetic understanding. Considering these barriers which necessity has built up between the father and his child, the wonder almost seems to be that he ever surmounts it.

### Grasping the Nettle

To begin by facing difficulties squarely is not to accept them as final. We all know many fathers who have consciously, or more often unconsciously, worked their way through to a happy and satisfying relationship with their children. The child comes within the first year or so—sometimes less—to appeal to the father as an individual with a personality of his own. He can interact with the father around some common project (men prover-

bially buy toys they like to play with themselves) and so develop an understanding which may be all the finer and deeper because it has been a slow growth.

Where this does not occur there is never anything approaching the kind of interaction that a mother has toward the child. The mother *feels* herself into the child's problems simply because she interacts more with it. That aspect of the relationship between mother and child, it seems to me, explains the tremendous interest that women have in child study projects. As long as child study is carried on for the most part by mothers—just so long will it fail to achieve its potential results. Only when fathers begin to realize how essential their contribution is to the personality development of the child will the fine fruits of child study be realized.

How to accomplish this I am sure I don't know; but it seems to me that before one can go into this problem of the father's education for parenthood and begin to make any plans for it, it will have to be worked out psychologically much more carefully than —so far as I know—it has ever been studied up to the present.

# THE FATHER'S ROLE IN CHILD NURTURE

Lawrence K. Frank

THE real break in family tradition has come not with the mother's going out of the home into gainful occupations which we are witnessing today, but with the far deeper unheaval of a few generations ago when the fathers began to leave the home to enter factories and business establishments. Formerly in the agricultural, handicraft society, the father was generally at home, working on the farm or at his handicraft, so that the children were in fairly close and continuous association with him and the mother as they jointly *made* a living. Then came industrialism and business into which the father disappeared for most of his working hours to *earn* a living. Only recently with the gradual reduction in hours of work, the coming of Saturday half holidays and vacations, has the father come back into the home for more than a night's lodging.

While this is a somewhat exaggerated description, it will serve to draw our attention to the situation created in the family by the father's going out to work. It made progressively less possible the prolonged and continuous relation of father to children in a situation we now recognize as highly desirable, namely, with adults engaged in some useful occupation and not paying too much attention to the child. Today the child rarely sees his father except when resting or playing or trying painfully and intentionally to be a companion to his rather stranger children. From all sides well meaning advisors are telling him what and how to act as a good father.

To the more thoughtful observer, much of this counsel appears more productive of confusion and discord than of help, largely because it offers formulas and devices that ignore the pressing need for more understanding and insight and the broader conception of the father's role in the lives of his children. Men who are not sure of themselves or of their personal relationships will not be helped very much by knowing more minutia of child care.

If we are to face the question of father-child relationships with an adequate recognition of the intrinsic personality factors involved, we must realize that our major concern should be with the father, not the child. This realization grows out of the belief that the child's needs can best be met by parents who have worked out a satisfactory way of life for themselves and so have created a home setting favorable for the child's own development. The tragedy of today is that we are so preoccupied in earning a living that we have little time, energy or freedom for a way of life.

## Old Needs in New Settings

GRANTING older patterns have been rendered obsolete by urban industrialism which has put such coercive limitation upon our aspirations and efforts, what shall we seek for as the larger factors in the father-child relationship? What is the father's role in child nurture? That we should ask these questions is significant today, since it marks not only the passing of the older father-child relationship but the growing awareness of that passing and of the need for new patterns.

With his enforced absence from home, the father must leave the bulk of parental responsibility to the mother, at least in the early years. The kind of re-

assurance and affection he gives to her is therefore one of the largest contributions he makes to the child's nurture. His acceptance of the child as a mutual and welcome creation is of immense significance because the mother needs reassurance and the feeling of significance in her child if she is to provide the kind of care and nurture needed for wholesome development. The frequently assumed masculine attitudes of aloof indifference or amused toleration toward the countless petty details of child care often rob the mother of a much needed stimulus to bolster up her courage. The most important elements in child care are the values felt by the parents in the child and in his place in their general scheme; their methods of child nurture will be but the practical daily application of these intangibles.

The father, as the principal intermediary between the home and the outside social life (and usually the chief figure in the family), provides most of the models or patterns by which his children build up their ideals, aspirations and standards of conduct. In his activities, and in his convictions and beliefs, it is the world which he, with all the diverse emphasis and significance of his own personality, presents to his children. They learn to see life as he sees it and to value what he stresses, because he is usually more closely associated with the life of "important affairs" outside the home. Since this kind of learning takes place through the child's efforts at identification with the father, and is often quite distinct from, if not contrary to, his attempts at formal instruction, few fathers are aware of this pervasive influence upon their children. The truly wise father would be continually examining his own potentialities in this direction, but this calls for an insight into our own personalities which few of us can hope to attain.

## In Search of a Way Out

And today the father faces an added responsibility here. Until recently the picture of the world he presented to his children and the aspirations he infused into their minds were fairly specific and coherent; they reflected his religion, his philosophy and his social ideals which more or less hung together or could be harmonized by invoking certain well recognized theories and beliefs. But today, in the face of our disorderly and conflicting social life, he can no longer find for himself such a unified scheme of things, and in consequence, he is frequently at odds with the world and with himself. Since this conflict seems to be unavoidable for the next few generations, which will be engaged in building up an industrial culture and working out some possible ways of life therein, the father is especially in need of reassurance and steadying for his family role.

If a father knew that he could, if he so desired, have his child rendered immune to some dread epidemic disease, with rare exceptions he would hasten to provide such protection. Because our knowledge of the sources of personality disorders and conflicts and the more serious mental disorders is so recent, we are just beginning to realize that parents, and especially fathers, have in large measure the power to immunize their children against many of the more acute anxieties and apprehensions so frequent among young people who face this disorderly, shifting social life, with the urgent desire to perpetuate their paternal ideals, aspirations and values. If fathers realized that they, as fathers, could reduce many of these anxieties and perplexities, they might more effectively strive to guard against them. With respect to the position and activities of women, for instance, fathers need to feel more sympathy and to make less exacting demands upon their daughters who are themselves caught in the present turmoil and incertitude. The familiar formula of "when I was a boy" needs only to be amended to read, "but now all that is changed and you must find a way out for yourselves."

## Less the Law-Giver, More the Friend

In daily work, men are becoming increasingly aware of needing new patterns and procedures for flexible and rapidly changing programs; if they simply carry over into the family these practical findings of their outside life, they will immensely help the children who need release from rigid conformity to obsolescent, parental ideals.

The situation is not, of course, as simple as it sounds. But no greater service can be rendered by the father to his children—who, like all youth demand clear-cut, unambiguous goals and patterns which unfortunately we cannot now give them—than in this interpretation of social life and of the necessity today of facing a world in flux. There is an especial need of education, or re-education for fathers toward a conception of paternity as less the law-giver and final authority in the family, and as more the counsellor and advisor actively seeking to emancipate his children from his own limitations.

The father is the principal source of the children's ego-ideals and the arbiter of their security as it is concerned with position, rank, achievements and acquisitions in the social life, while the mother is usually more influential in forming the child's emotional reactions and patterns of personal relationships.

Their different responsibilities and activities in the home of yesterday reflected the man's preoccupation with problems of security and the woman's with problems of intimacy.

Probably the dominant role of the father in forming the ego-ideals and ambitions of the children (both boys and girls) explains why the more socialized values and idealistic aims of the woman count for so little in the careers of her sons and daughters. It also suggests one reason for the frequently devastating influence of the broken home upon the children who have missed this focusing of their aspirations and hopes by the father.

And today the father still means to the child reassurance and approval, and the mother, intimacy, affection and comfort. Out of such fundamental differences arise many problems of parent-child relationships which we shall learn to meet constructively only as we are increasingly aware of their part in all our lives.

# PULLING TOGETHER

## Mr. and Mrs. Robert E. Simon

THE harmonious home requires cooperative, unselfish parents. Both biological differences and the training of the man and the woman are such that each performs a definite, distinct function. Neither can completely take the place of the other. Some of those who would educate the father as well as the mother in parenthood start out with the mistaken theory that the father should know as much and the same kind of detail about their children as the mother. It would be very unfortunate if that were so. While there are some fathers who enjoy bathing and otherwise caring for the baby, we should make it perfectly clear to the father that we are not trying to make a mother of him though his place in his child's development is vital and important in other ways.

Fortunately the tired father who stalked into the house, expecting his slippers to be out, all the family ready to wait on him, demanding and complaining about his dinner, jealous of the thought given by his wife to their children, and refusing to be bothered about them, is steadily disappearing. He who is no longer "lord and master," requires a new technique in his relationship with his wife and with his children. Instead of playing the role of boss, who gets what-he-wants-when-he-wants-it, his place now is that of partner and co-worker. This requires an understanding of children, self-control, patience and a willingness to "practice what he preaches."

Like his trade or profession, the father's job as parent requires constant study and a real desire to improve his methods. When he looks at it this way parent education grows in personal importance to him. It will make him realize more clearly that there are many definite yet varied problems in the home which can be better solved with the help of his particular point of view and experience. He will, for example, want to discuss sex problems in an understanding and helpful way with his son and will find it easier if he has done some reading and thought through his own conclusions.

Again, he might naturally take the lead in the handling of money. The father usually feels the pressure of supplying the home with funds, consequently he is interested in the spending of them. Traditionally he has held the purse strings, a prerogative against which the woman has with justice protested. If the whole problem of efficient expenditure could be turned over to the father—in consultation with the mother—the entire family would learn a great deal, not only about modern methods in the handling of money and budgeting, but also about the purposes and ideals of family living. It would suggest further reading and would start them along lines of thinking about themselves, their children and the world at large where they had never previously had real insight. The wise use of money is of vital importance and affects many of the fundamentals of our human relations. To be generous but not wasteful, to give wisely where it will be helpful and not pauperize, to be able to budget and to keep within the amount available are all necessary lessons which must be learned. The father could assume a large share of this part of the children's education.

From his broader and often more interesting contacts with the outside world, such a little thing as injecting "I see by the paper" into the table conversation can be a real addition to the family's shared experience. When a father spends part of his leisure time with his children he creates opportunities for getting to know their thoughts and ambitions. Robert and Helen Lynd, authors of *Middletown,* wrote

that "369 high school boys and 415 high school girls were asked to check a list of ten desirable qualities in a father. The largest vote was for 'spending time with his children,' the second largest for 'respecting his children's opinions.'"

## Experiments That Work

The school offers a concrete wedge for an entry into the father's interest, for he is usually conscious of his responsibility for, and his stake in, the education of his children. One school, for example, has been very successful in utilizing Lincoln's birthday, when the school is open while most businesses are closed, for fathers to come and spend the day. After they have gone through the school, they lunch with the children, and then have a "smoker" with a discussion. The number of fathers who attend is surprisingly large. It has been found that concrete problems about the school in particular hold their interest. They know that methods are very different now from those when they went to school; they are eager to see and discuss these changes. Many become interested and before they realize it they have gone on to many other fundamental problems of their relationship to child education.

In another school, the fathers organized themselves into a child study group. They had a series of meetings to which authorities on various pertinent subjects were invited to speak. In another group of both mothers and fathers, on one night when the weather was unusually inclement many fathers were sufficiently interested to come *without* their wives. Another parents' association turned the program of its annual dinner over to the fathers to talk about hobbies. Talks on music, magic, photography, stamp collecting, fishing, hiking and camping brought out that opportunities to share in these is a means of getting acquainted with children's talents and interests. Sharing in such varied experiences also plays an important part in their later life when they are planning for their careers.

The possibilities for child study for fathers are not confined to the school but are as limitless as human nature. For instance, the father, who on the whole has less skill in dealing with his children as personalities than has the mother, needs to understand them better, to inform himself about their biological problems and emotional reactions. Harmonious and cooperative parents have very few fundamental difficulties with their children. The term "problem child" is being used much too readily and carelessly. Ignorance about the child as a whole makes for misunderstandings and exaggeration.

The father is fortunate who learns how to play with his children, to relax and to become natural and unself-conscious with them. Instead of doing most of the entertaining and talking he should learn how to draw out his children and give them a chance to express themselves, and find out their point of view. His time with them is necessarily limited so that beginning when the children are young he must make the most of his opportunities, if he does not want "going to the movies" to be the only thing he knows how to do with them.

Why is there this new demand for more parental education? Why does the father's place in the home require special study? Why do we need it when our forefathers apparently succeeded satisfactorily without it? The answer is found in the changing conditions under which we live. Not only are the social and economic lives of both men and women changing, but also their parent-child relationships. The days when most fathers thought that "sparing the rod" would spoil the child have gone. Physical punishment is being replaced by psychologically sounder methods of training. We are appreciating that what the child hears and sees is equally as important and needs as much study as what he eats. Mental hygiene has taken its place with physical hygiene.

## Worthy of "Men-of-Affairs"

All these changes create a very different role for the father. We no longer talk of elementary, secondary or college education only, but of education as a continuous process from birth to death. This is manifested in the "adult education movement." In a still more fundamental way it implies the importance of knowing and understanding the child as a whole by both father and mother.

Dean Gauss of Princeton University says that when boys have gotten into serious trouble at Princeton, out of every hundred letters sent to fathers, twenty on an average will never be answered and thirty will be answered by mothers saying the fathers are too busy. It is difficult to understand that fathers in general do not realize the importance of their children's knowing that they are actively interested in them.

All this interest and study will not need to be further justified to the father who realizes that what he stands for is more important than what he says. Bertrand Russell argues that society should relieve all parents of their responsibility because he thinks they are unfit. It would seem that a more farsighted method would be to educate all parents, fathers as well as mothers.

# In Search of Goals

*If fathers and mothers agree on what they are working for, ways and means will adjust themselves.*

CÉCILE PILPEL

PRACTICES in child training have always been based on the emotional state of the parent. Principles have always been used to fortify these emotional drives. There is never really any question of "practicing what we preach"; for in spite of the proverb to the contrary, it is a more frequent human trait to preach only that which we are already practicing. Even in the days when despotism ruled the home, domestic despots were of both the benevolent and the malevolent variety; for parents visited their own emotions upon their children by interpreting this supreme power one way or the other, or, more commonly, somewhere between the two extremes.

As in the past parents interpreted the despotic role for which they were cast by society in terms of their own emotions, so also in this day of "enlightenment" they make the cap to fit. We see parents accepting the findings of one or the other schools of psychology, according to the extent to which these findings give sanction to their emotional needs. Thus the "behavioristically committed" mother equips her child's nursery like a hospital room, sterile to the last degree—and sterile, too, as far as any affection which might go out from her to the child. Another mother, one who revels in her own highly colored emotional experiences, may base her practices on the concepts growing out of psychoanalytic findings. This is not a reflection on either of these schools of thought. It is a statement of fact—the fact that, as human beings, we accept only those abstract concepts which permit us so to interpret them that they satisfy our own emotional needs.

From what, then, have we derived these emotional needs which are so much stronger than intellect or reasoning? They are in turn the result of our own parental conditioning. And this usually drives us either toward a repetition of the same pattern, or toward its opposite, depending upon how satisfactory have been our own relationships as child to parent. Until we come to terms with ourselves on this basis—of recognizing the source of our own emotional drives and the part they play in selecting and interpreting our principles—we had better beware of placing too much faith in the guidance offered by any principles, whether new or old.

This is a fundamental problem in adjustment which in itself presents difficulties enough to the thoughtful parent. But it is further complicated by our habitual view of the guiding principles of the past. We have a way of looking at the precepts of child training, which, we assume, were once universally accepted as if they had in their day functioned one hundred per cent. "Children should be seen and not heard," to take a very simple one, calls up a picture of rigid parental enforcement and of complete filial compliance. Whatever else it may have done to them, we think, it made those children comfortingly quiet in the presence of their elders. It never occurs to us that even in the past there must have been *some* parents and *some* children who were not letter perfect in living the letter of the law. Since we assume this one hundred per cent realization of old principles, we naturally expect at least as good returns from our own innovations. Distrusting yet accepting change, we feel that we can justify it on no performance that rates one jot less than par. And so when we today attempt to put into practice new principles based on new factual knowledge and new social conditions, the impossible is expected of them and of ourselves. When it is found that we do not measure up to expectation, our critics naturally "point with pride" to our failure.

With the best of principles, we have always had failures and we always shall. Procedure in child training on the part of parents will always have to be evaluated in the light of "who are these parents who are putting into practice these newer principles?" In view of the complexity of the individual human being and of the society in which he lives, what right have we to think in terms of perfection? All we can assume, all we can ask of ourselves is that, in the light of today's knowledge and today's

needs, we do a better job than we would by clinging blindly to a past which we cannot hope to recapture.

Because of the obligations which people, by virtue of becoming parents, must assume, there is among them a crying need to believe in something. Less fortified than in the past by religion, parents eagerly grasp at the rules laid down by science. And so today, we have more and more authoritative pronouncements than ever before, and the printed word is ever weightier. When science speaks, we stop thinking.

There is not the slightest doubt that the educational psychologist, the research worker in child development, and the whole company of specialists who have contributed to our factual knowledge of childhood, have rendered an inestimable service to parents. But parents do both themselves and the experts injustice when they utilize these findings to camouflage their own emotional disturbances. Take, for instance, the ever-present question of discipline. Parents often disagree because, they say, one believes in one theory of discipline, and the other, in another. They fail to realize that such difficulties in the discipline of children are not so often caused by differences of theoretical opinion as by conflicts inherent in the father's and mother's own relationship. Too often their own difficulties in adjustment are visited on the children. By virtue of a process of rationalizing, this deep emotional conflict between parents is fought out, however unconsciously, on the battleground of child discipline. In such cases, of course, it is not the merits or demerits of principles that are at stake. The fault lies rather in the parents' inability to arrive at some common ground of intellectual honesty so long as the way is blocked by their own emotional entanglements.

## Putting Manners in Their Place

The father is often concerned about external behavior, such as sloppiness in eating, or boisterous conduct. Without knowledge of the physical and psychological development of the age period involved, he is inclined to demand adult behavior. The mother, who is better informed and may even know that the child will, by virtue merely of growing older, behave differently even without training on her part, will often insist on her point of view and disregard the father's feeling.

She has not learned her lesson very well. Education in child training has too often concerned itself merely with training for specific things rather than in terms of all-round development and interrelationships. Viewed from the mother's angle, this is perhaps inevitable. Living with children twenty-four hours of the day, one is apt to lose sight of goals—not to see the forest for the trees. Parental education will become of interest to the father when it concerns itself more with goals than with detailed procedure. This does not imply that procedure is unimportant. It is extremely so. Since the father, however, has very little opportunity to practice in this field, we must not expect him to find discussion of it very meaningful. But the father can evaluate procedure with the mother in the light of their acceptance of a common goal.

## Share May Not Mean Share Alike

The cry for the father's education in details of child training, so frequently heard from mothers, may not express their real need. Even when the smoke screens and entanglements which make for difficulties between them are cleared away, it is likely that we shall still find inherent differences in the father's and mother's fitness for child training. An attempt at clarifying some of these has been made in the symposium from which contributions appear in this issue. These discussions throw some light on the roots of these possibly inherent differences. Whether the father under totally changed conditions would become a mothering creature we have no way even of guessing. In the animal world we find the male bird sitting on the eggs in the mother's absence. And among many birds, the male as well as the female feeds the young and has a share in their discipline and training. But even if we grant that, biologically speaking, the male may have enough of the requisites for mother care, shall we encourage him to cultivate them in presentday society? We accept the fact that the mother is now free to step out beyond her mother functioning. Shall the father be prepared to step into some of her detailed responsibilities? As a matter of fact, if we think in terms of the total population of the United States, we continue to find that it is mother and not father who spends most of the waking hours at home. That question remains, therefore, an academic one.

The real question is not how can father be taught and urged to *do* the mother job? but how can he be taught what the mother job *means?* How can he learn what is involved in child rearing—physically, educationally and emotionally—so that, instead of washing his hands of the whole thing, or assuming a critical or a disruptive attitude, he

(*Continued on page* 181)

# Study Group Department

CÉCILE PILPEL, Director
JOSETTE FRANK, Editor

*This study material is presented for the use of interested individuals or groups having the topic of this issue on their regular programs. The study outline is based on the articles. Questions and discussion are taken from study group records.*

## PARENTS' QUESTIONS AND DISCUSSION

*On a month's visit to her parents, a young mother adheres firmly to her infant's routine; he must be left entirely alone except at specified times. The grandparents, who want to enjoy the baby at times when he is not actually sleeping, ridicule her "new-fangled notions" of baby care.*

It has been fairly well proven that the child who has a well routinized first year of life is generally benefitted by this kind of procedure. Nevertheless we have to be ready to adapt that routine as need arises, and to recognize, too, that regard for other people's feelings is also a part of human growth and development. We may adhere to modern principles of infant routine and still allow for the human factors that may intervene in any situation. Surely this year-old infant will suffer no serious damage if, during this short period of time, an occasional variation from established procedure gives the grandparents the pleasure of being with the baby when they can.

Whenever a young mother finds her established routines in conflict with certain human relationships, it is wise for her to take stock of the whole situation, to be certain that her course is in no way influenced by emotional factors which may warp her good judgment.

*A young mother is distressed at her husband's awkward and unsatisfactory attempts to play with their eighteen-month-old daughter.*

Some men—like some women—are unskilled and consequently self-conscious, in approaching young children; and this kind of skill is not necessarily acquired merely by virtue of becoming a parent. For such persons it is, perhaps, wiser not to make an aggressive approach but rather to wait for the child's advances and follow the child's lead in his responses. Through quiet observation of the child at play, without any attempt to participate, this father may attain to a closer familiarity with the child's mental life, and hence to greater ease in her company. It is quite likely, too, that as the child grows out of babyhood, and broadens her horizons to include the father and the things he is interested in, the father will find within himself more points of contact with his daughter.

*An eight-year-old has always been permitted to reason with his parents concerning all demands made upon him. At school he now subjects everything to his own judgment and rebels against demands which he deems unreasonable. He is becoming a behavior problem at school and at home, and his exasperated parents, feeling that modern methods of discipline have failed, are wondering whether "old-fashioned punishment" would help.*

Situations of this kind are often due to the parents' confusion in their efforts to adopt the "new" in child training. The young child actually needs and wants to have a course mapped out for him—to have a pattern to which to conform. We place upon him an unwarranted burden when we ask him to decide for himself questions whose implications are entirely beyond his understanding or control. Often children rebel against this in some form, though they may not always be as articulate as was the little boy who complained: "Do I always have to do what I want? Can't I sometimes do something I'm told to do?"

Perhaps this eight-year-old would welcome the firm backing of adult authority. He can come to understand that as life is constituted there are many demands which cannot be explained to him but to

which he must, nevertheless, conform. This does not imply "old-fashioned punishment" but rather the comparative security of a life ordered by more mature wisdom and experience than his own.

*A father who has made conscious effort to establish a close entente with his twelve-year-old boy is disappointed at his failure to challenge the boy's interest or compete with his absorption in his boy companions.*

THIS father must predicate his efforts on two fundamental considerations. In the first place, a close entente does not come about overnight, but is rather a slow growth; in the second place, no adult relationship can or should displace a boy's normal companionship with his contemporaries. The adult, with a richer experience in living and a broader perspective and range of interests, cannot be a suitable "pal" for the immature boy, arrived at a twelve-year-old level of emotional and intellectual development.

A sincere effort to understand the nature and interests of boyhood in general and of his boy's interests in particular, will go far to help this father establish a happy relationship with his son. The father's relationship may then become rather that of a "guide, counsellor and friend"—of someone who can be counted upon with confidence and affection, and without fear, to share enthusiasms and retrieve errors. An interest in, without any attempt at participation in, the boy's activities with his contemporaries should form the basis for a development of mutual interests.

*Maintaining a rather autocratic control of the family set-up, a father has always expected important questions, as of money or serious disciplinary matters, to be referred to him. The mother is concerned because the children now think of their father only in this connection and do not include him in their confidences and minor pleasures.*

WHERE we seek to maintain our authority through control we are likely to establish an attitude of respect that is not unmixed with fear. If, along with being the fountainhead of wisdom, the father has come to represent to the children the source of all disciplinary measures ("I will have to tell this to your father tonight!"), the children are hardly likely to feel toward him the easy familiarity and friendly warmth that would make them go to him for fun or sympathy. If the father can realize that his prestige is being bought at this price, and that his children's "respect" may be earned by other means without sacrificing their affection, he may bring himself to accept an altogether different, a more democratic, concept of "authority."

*On coming home from his office, a father asked his ten-year-old son to go out and buy the evening paper for him. The boy answered crisply that he was busy with his lessons and couldn't be disturbed. The father was indignant at first—but on second thought went out to get the paper himself. Was this the inevitable result of "modern discipline"?*

"MODERN discipline" differs from the traditional approach not in degree but in kind. It is not a question of how much obedience, but rather of what kind of obedience we want from our children. If we think of the child as a *tool* for our use or convenience we can demand obedience as service—and get it. But if this father regards his child as a *person,* he is asking not service but a favor. In that case his procedure would be that which he would use in asking such a favor of an adult. In framing the request he would take note of the fact that the child was absorbed in something; he would express some regret at interrupting him, and explain why the request seemed necessary—he was tired, perhaps, or for some other reason felt that the boy could go more easily than he.

Such discipline is predicated upon the fundamental qualities of love and affection in the parent-child relationship. If the relationship between this father and son was such that each could ask favors of the other without fear of being unfairly imposed upon, the boy, when he realized the father's reason for interrupting him, would no doubt have complied willingly with the request.

*Now that her three children are at high school, a mother finds much idle time on her hands. Nevertheless, when she has tried to go back to her professional work her husband and children continue to expect that she be available at home if and when needed. Any professional undertaking, therefore, seems impossible.*

UNLESS she has the sympathy and support of her husband in her work interest, it is very difficult for the mother of a family to follow an outside occupation. Even at best, it is not always possible for the woman so occupied to manage household matters with the same completeness as when this was her only interest. It must be recognized at the outset that certain home details will be slighted, and it must be accepted by all concerned that this sacrifice is worth while.

It may be that this mother has been too much at the service of her family, who have simply taken it as a matter of course. Perhaps she has even made them too dependent upon her for things which they might well do for themselves. It is important that her husband should be brought to see the situation as it has developed. This might be accomplished through an open discussion of the matter, or through the intercession of some outside consultant whose judgment he will respect. Certainly, too, the children should be brought to understand what is involved; they should be invited to cooperate in making possible a satisfactory rearrangement of the mother's home obligations. Above all, the mother must recognize that it is not only legitimate but necessary for every individual to have some avenue of expression. This is not a matter of selfish choice, but rather of equable distribution of consideration.

# STUDY MATERIAL
# PRESCRIPTIONS AND PRINCIPLES—OLD AND NEW

## Topical Outline

1. Source of Guiding Principles
   - Traditional procedure
   - Scientific sanction—applied psychology
   - Emotional foundations for action
2. Specific Function of Father and Mother in Child Training
   - Unique place of each parent in the family life
   - Complementary nature of the parent relationships
   - Mother's emotional needs and satisfactions
   - Father's emotional needs and satisfactions
3. Preparation for a Changing World
   - Need for security in a changing civilization
   - Need for flexibility in a changing civilization
   - Need for sense of values in a changing civilization
4. Development of Life Goals During Adolescence
   - Preparation for work
   - Preparation for leisure during early years
   - Preparation for interests of woman after children are grown

## Problems for Discussion

1. Every young mother is impressed with the importance of maintaining a regular schedule for her infant.

   Of what value is this routine apart from maintaining the physical health of the child?

   Under what circumstances should this routine first be modified?

2. Many mothers who are in study groups feel that the home would be greatly benefitted if their husbands were also having organized parent education work.

   In planning such a group, would you include fathers and mothers together?

   Is the father's relationship to the children quite different in kind as well as in degree from that of the mother?

   How would you plan a study course for fathers alone?

3. Since it is agreed that a child's great need is for security, how can one provide emotional security for children in view of the rapidly changing civilization in which we live?

4. In what way can the education of our young girls provide for future recreational and cultural interests which will continue:

   During the period of young motherhood?
   After children are grown?

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*By Ernest R. and Gladys H. Groves.*
*J. B. Lippincott Co.* 196 *pp.* 1928

The Problem Child at Home
*By Mary Buell Sayles. The Commonwealth Fund.* *pp.* 262-279 1928

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*By Lawrence K. Frank.*
*Reprint from Journal of Home Economics. March* 1931

# Book Reviews

*The Sex Education of Children. By Mary Ware Dennett. The Vanguard Press, New York. 195 pages. 1931.*

This book by Mary Ware Dennett marks a new phase in the field of sex education. It attempts to talk about a highly emotional subject in simple, easy, flowing language, and, happily, achieves the effect of a person-to-person conversation. It should be read from cover to cover, for often there is much wisdom on a given aspect of sex under a chapter heading not necessarily suggestive of that particular contribution. This is in no way derogative criticism, but rather an invitation to the reader to become well acquainted with the contents. Those who know the history of Mrs. Dennett's fight against bigotry will make allowance for the undue amount of fighting spirit in some of her pronouncements. A true perspective of the value of the book can best be gained by reading it in its entirety.

It is permeated with the feeling of the beauty and joy in happy mating, and with resentment at everything in our social life which cheapens and vulgarizes it. Mrs. Dennett is hopeful that in due time happier concepts of the sex relationships will triumph. She has reason to be fully aware of the bigoted and distorted attitudes which prevail among the people who make up our parent class, our clergy and judges; thus her forecast has added value.

Where children's concepts of marriage have been badly formed, through being subjected to the effects of unhappy parental relationships, Mrs. Dennett finds that "such parents can recompense both themselves and their children to a surprising extent, when once they grasp the basic cause of trouble and focus their minds and habits on the job of reconstruction."

The chapters on "Fear and Shame," and "Can Wrong Concepts Be Righted?" contain direct and helpful counsel. But when we come to Appendix IV, a mother's letter to her son in his fifteenth year, we must take issue with the author. In her Preface she states that the "book is for average parents, not those who are steeped in the intricacies of presentday psychology." If this book were read only by readers "steeped in the intricacies of presentday psychology," we would feel safe, for they could make their own deductions. Precisely because the book is addressed to "average parents," we question the soundness of procedure involved in that letter. The mother makes recommendations as to how and when masturbation should be practiced and states: "I should say that the way which best served the purpose of wholesome relief would be the way which gave one the cleanest, sweetest picture in the mind of what marriage was going to be in the nice bye and bye." It is evident that this letter was written by a mother who was on most intimate and affectionate terms with her son. One may be permitted, therefore, to assume that "the cleanest, sweetest picture in the mind of what marriage was going to be in the nice bye and bye" is likely to call up a picture of the mother in the mind of the boy as one of those involved in such a relationship.

The practice of primitive people has been to separate the boys from the mother at puberty. The Freudian concept stresses the dangers of fixation on the mother. Granted that we neither accept nor reject this factor, nor accept practices evolved in the progress of civilization as binding, it seems to me that we cannot lightly disregard their implications until we have at least given them due consideration.

In regard to the positive recommendation of masturbation, one is tempted to question whether any father or mother knows enough of the inner psyche of the child to make a recommendation involving something so primary. It would seem, therefore, much the wiser course to present the facts of masturbation as we know them and leave the application to the individual child himself, so that he may make such use of the information given him as will fit into his own psychic experiences.

Appendix IV is but a small part of the book, but its content is highly important and diverging opinion must be expressed. The book as a whole is so clarifying and helpful in every other aspect, however, that no one particular point of disagreement can jeopardize its usefulness.*

CÉCILE PILPEL.

*Psychology at Work. Edited by Paul S. Achilles. McGraw-Hill Book Co., New York. 260 pp.. 1932.*

What makes most of us curious about psychology is not its technicalities, but the intriguing realization that *we* are its subject matter. Each of us asks,

* Reprinted from the *Birth Control Review*, November, 1931.

"Where do *I* come in?" And in *Psychology at Work*, seven prominent psychologists meet us on that common ground to discuss the meaning and value of psychology in some of our most important mutual daily concerns. These include: Psychology and the Pre-School Child, Lois Hayden Meek; The Study and Guidance of Infant Behavior, Arnold Gesell; Psychology and Education, Arthur I. Gates; The Foundations of Personality, Mark A. May; Psychology and the Professions, Medicine, Law and Theology, Walter R. Miles; Psychology and Industry, Morris S. Viteles; Psychology in Relation to Social and Political Problems, Floyd H. Allport.

Those who come to this book because they are already interested in children and in child rearing will not be surprised that nearly half the chapters are oriented about childhood. For, though psychologists may not always have agreed with parents as to what to do about children, they have certainly agreed with them in thinking that no phase of human life is quite so important. In her chapter on "Psychology and the Pre-School Child" Dr. Lois Hayden Meek lays special emphasis on the close interrelation between psychology and child study.

> "Developments in education during this quarter century have also had a decided influence on the trends in child study today. Among these developments are . . . . home economics with its concern for the home as the center of child life and for parent-child relationships; parent education with its demand for facts and information usable and helpful to parents. Certainly these trends in education have created a need and a demand for scientific information which may be used as a basis for the guidance of children.
>
> "The present movement, therefore, in the study of children might logically be called a movement for the study of the development and guidance of children. There are four outstanding characteristics of present research:
>
> (1) It is a study of normal children.
>
> (2) It is genetic in its approach.
>
> (3) It attempts to integrate the contributions of such related fields as: nutrition, medicine, anthropometry, education, mental hygiene, and psychology.
>
> (4) It attempts to build up facts that are usable by parents and others engaged in the guidance of children."

In "The Study and Guidance of Infant Behavior," Arnold Gesell discusses some of the methods, findings and conclusions of the studies in child development which are so closely connected with his name.

> "Modern science," Gesell believes, "has already profoundly changed our outlook upon infant behavior. The outlook of earlier generations was colored by authoritarian, pietistic, romantic, theological concepts which are disappearing under the rationalizing influence of biological thought. This trend toward a new rationalism has gathered great strength in the present century. Recent scientific developments in child psychology have contributed a heavy share toward the transformation of temper in the attitudes assumed by the old toward the young.
>
> "The change in the climate of adult opinion is leading to more impersonal, less sentimental but more sympathetic parent-child relationships. The increase in sympathy is the result of better understanding. There is a more just appreciation of the meaning of immaturity and of individual differences, particularly with respect to children of school age."

But in spite of this salutary change, there is still, Gesell thinks, too much of a tendency to think all infants are alike. Experiments tend to show that the baby does not start life like a little piece of human putty to be wholly shaped by adult hands into this or that form, but that from infancy he is an individuality which will grow through the steps toward maturity at his own particular rhythm.

Although each chapter is a unit in itself, Dr. Gates actually illustrates this conclusion of Gesell's in his discussion of "Psychology and Education." The child whose school history he discusses as typical of the usefulness of the psychologist to the home and the school was in difficulties, because her potentialities of development had not been understood. The psychologist, he points out, is "interested in the relationships between the child and her parents, and in this case it soon became evident that the mother had necessarily assumed the responsibility for the child's early management. She admitted quite frankly that she had 'babied' Mary, and that the child had developed an unusually close attachment to her and great dependence upon her."

Dr. Gates goes on to describe some modern educational methods based on sound psychological findings and procedures, and concludes with a plea for adult education on the basis of its psychological soundness and its social need.

In each of the following chapters the discussion also comes home to our daily lives so closely that we see not only "psychology at work," but ourselves at work. One significant current comes to the surface with a curiously insistent repetition. Whether it is a discussion of personality, the professions, industry, or social and political problems, these specialists in varied fields return to parent-child relation-

ships and to the home. It is the more striking because the book is not directed specifically at parents, and because the tie between the home and the outside world is so apparently deeply felt and spontaneously expressed by these experienced writers. Walter R. Miles says of theology, medicine and law: "The spirit and service of these professions in their work with and for society is best typified by that from which they have sprung in the beginning, that is, the parent-child relationship. If a child asks its mother for bread will she give it a stone? The trouble is the child and the patient usually ask for cake."

Viteles finds that the effects of industrial maladjustment "are displayed not only in the factory—in his production, in his contacts with his fellow workers and supervisors—but they may be carried into the home. When carried into the home, they may result in conflict between husband and wife, and in misunderstanding between father and children."

In discussing social problems, Allport quotes an illustration for which he acknowledges indebtedness to Mrs. Sidonie Matsner Gruenberg:

> "The conflict between the standard of institutional behavior and individual personality in education is further reflected by the status of family life and its relation to our schools. The ordeal of every parent's life in regard to the school problem seems to center in two inescapable duties: first, to see that the children reach school on time; and secondly, to see that they are clean when they leave home. But when they return home the situation is likely to be very different. They are frequently dirty, and are likely to be tardy, anywhere from fifteen minutes to two hours. Why should teachers not undertake the same responsibility as parents for the training of the children in habits of cleanliness and punctuality? . . . Because the lives of children are now being supervised under so many separate segments, the problem of the parent, who seems to be the only one looking out for the child as a complete individual, is becoming increasingly difficult. We expect the average child to be taught habits of punctuality and cleanliness; these are traits which characterize socially desirable individuals. Yet the time and opportunity for inculcating these habits in our institutionalized society are very limited. No matter how careful and exhausting the parent's efforts in that direction, the training virtually stops between the hours of 9:00 A. M. and 4:00 P. M., while the child is in school. The parent is held responsible for the development of moral and social traits in the child's personality; yet those things which the child may learn while functioning segmentally in the school system may undo the parent's most careful training. Modern life has kept the form or shell of the family relationship, with little or none of its reality as a source of character training."

In his introduction Robert S. Woodworth points out that patience is nowhere more necessary than in the science of psychology. Psychologists, he says, are not "claiming the earth." But they are, it may be fairly inferred, claiming the home, in the sense that they realize how far-reaching its influence is in the difficult realm of human relationships in which psychology is at work.

ZILPHA CARRUTHERS FRANKLIN.

# The Mental Hygiene of Parenthood

THERE is no need for parents to be either too gloomy or too ambitious in their estimate of their own children, according to Dr. Frankwood E. Williams, who spoke on "The Mental Hygiene of Parenthood" at the Headquarters of the Child Study Association on January 5.

Parents will train their children to the best of their own knowledge but the error of many conscientious people is that they take their mistakes too seriously. A child will not necessarily go to rack and ruin if his mother or father has not developed his training to the point of perfection. We know that this is true of feeding problems. "Taken by and large, most children are improperly fed. Dietitians and food experts are thrown into conniption fits by what many children are asked to consume and grow upon. . . . As it is many cannot survive, and die unnecessarily, but most, because of the extraordinary ability of the body to adjust itself to circumstances and to make the most out of the least, thrive sur-

prisingly well and develop quite reasonably good physical bodies. . . .

"In the same way we can come to be more calm and philosophical in contemplating the emotional food that is fed to children. . . . There is such general lack of understanding, often complete misunderstanding, among even the most intelligent of the community in regard to the nature of the emotional development of the child, coupled frequently with such complete self-satisfaction and assurance, that it takes something like dynamite to open up the situation and to bring parents and teachers to a consideration of the problems involved."

The emotional patterns which a child has developed from family contacts will determine his emotional reactions to other people, even as his parents' lives will be lived in accordance with the patterns they themselves have developed in relation to their own parents, brothers and sisters. Sometimes these patterns will be good and sometimes bad, but they are bound to become mixed, sooner or later, with the emotional problems of their own child, and a situation may develop which will work havoc with him and create great unhappiness for them. "To avoid this unfortunate meshing of the emotional cogs, it would be easy to say that parents should be as unemotional with their children as possible. . . .

"We cannot expect parents to be well regulated emotional machines and it probably would not be good for the children if they were, but it is reasonable, perhaps, to urge that parents be on guard against overloving a child or being too severe.

"But after all, the emotional system of the individual is a flexible thing and can recover surprisingly well from many severe assaults. . . . If as a parent you do everything wrong the chances are that your offspring will make some sort of a reasonable adult adjustment." At worst, our children will be no worse as adults than are we—a generation who grew up emotionally like Topsy, without any training, because our parents did not know that emotional training was possible.

Another difficulty which parents make for themselves lies in their desire to make their children perfect. If we could admit to ourselves that our children will never represent the last word, if we could believe that they probably will not be geniuses or anything very remarkable, we would probably do better at training them. Of course, parents do not say that they are so ambitious, but the way they act and the way they push and plan shows what they really believe.

We can never reach the acme of perfection, for we are all part of a process, and in this process both being a parent and being a child today has a place which differs both from the past and from the future. We cannot expect ourselves to be ideal parents, but only as good as it is possible to be in 1932 with all its difficulties. One of the most serious of these difficulties is that many of us and our children lack a large purpose—a feeling that we really belong. During eras when getting to Heaven has seemed important, this social problem has not existed for people did have a purpose and they felt that they could belong to the church and to God.

Dr. Williams said that he had never felt the force of this need so strongly as in a recent visit to Russia. There, say whatever you like to the Russian theories, there is a purpose and a sense of belonging, so that this problem and the problems which grow out of it in our society simply do not exist. Their purpose, to "conquer the enemy"—that is, the physical world—is one which enlists every individual and makes him feel important and needed.

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Because it analyzes so satisfyingly some of the things which CHILD STUDY means to bring to its readers, the editorial board takes pleasure in publishing a recent letter. Miss Dixon is Extension Specialist in Child Training and Parent Education under the Cooperative Extension Work being carried on by the New Jersey State Agricultural College and the United States Department of Agriculture.

Dear Mrs. Gruenberg:

For some time I have intended writing your editorial board to thank them for the existence of CHILD STUDY. I know of no publication that so adequately meets my need as a field worker in Parent Education. It is a deplorable fact that for those of us who are constantly on the move there is little time for reading. We cannot delve into the research literature for material that we want. Your journal gives me material that is sound scientifically, easily and quickly grasped, and perfectly adapted to the needs of parents. I never pick up an issue that I am not impressed by the way in which you keep your ear to the ground, just enough ahead of the thinking of the average parent to make the material suggestive but not so far removed as to make it impractical.

I am most grateful to your staff who work so hard to maintain this high standard. I personally could not do my job without CHILD STUDY.

Most cordially yours,

EDITH D. DIXON.

# In the Magazines

*As Children Differ. By Benjamin C. and Sidonie Matsner Gruenberg. Parents' Magazine, January 1932.*

A plea to recognize the individual's capabilities and needs, and to use these to develop his physical and intellectual powers. "Children can learn in the home that fairness consists not in treating all exactly alike, but in treating all with discrimination, with considerateness for each ones needs."

*Bridging the Gap in Adolescent Reading. By Dora V. Smith. The League Scrip, December 1931.*

Contrasting the average adolescent's choice in reading with the required reading on the typical high school list. The author makes a plea that "somewhere in the secondary school program must be a place for these books which, though lacking the qualities of great literature, will lead boys and girls by degrees from the level of Tom Swift to that of the literary heritage of the race."

*Can Conditioned Responses Be Established in the Newborn Infant? By Dorothy Postle Marquis. Journal of Genetic Psychology, December 1931.*

Mothers of young infants will be particularly interested in this readable report of a psychological experiment. The experimenter finds that conditioned responses can be established in the newborn infant, and she therefore concludes that "systematic training of human infants along social and hygienic lines can be started at birth." Another conclusion is that "individual differences in learning ability are present" during the first ten days of life.

*Character in the Making. By Mandel Sherman. Parents' Magazine, January 1932.*

Dr. Sherman in this article interprets influences and attitudes which develop "character" in the growing child. He points to emotional conflicts which may prove a factor of growth and to others which may prove a detriment to development. The beginning of school life, adolescence, beginning of higher education, adjustments to vocation, marriage, all are characteristic periods when conflicts are specially likely to arise. The child's ability to adjust will depend on the opportunities he's had to meet the situations involved.

*Discipline. Progressive Education, December 1931.*

Discipline is interpreted throughout as a process of subjective development and growth for maturity and responsibility. Each article makes a distinct contribution, the writers being old friends in the newer approach of education. Of particular practical significance to teachers and interested parents is the symposium on "What Freedom Means in the Classroom" by a group of teachers of the Francis W. Parker School, Chicago.

*The Home and the Child. By John E. Anderson. The League Scrip, December 1931.*

This is a defense of the modern home against several popular misconceptions and criticisms. It pleads for a consideration of the average rather than the conspicuous or bizarre in American home life. The modern home measured in terms of human values.

*Parent-Teacher Cooperation in a Coeducational Preparatory School. The New Era, December 1931.*

An account of the records of meetings between parents and teachers at the Hurtwood School, England. The distinctive feature of the school is its system of "family" as compared to class grouping; a system which encourages individual and social responsibility.

*Social Adjustment and Sex Education. By Caroline B. Zachry. Journal of National Education Association, January 1932.*

Dr. Zachry discusses sex education from the individual's total social adjustment describing what is meant by "normal social adjustment", "dangers and difficulties along the way" and "the facts to be borne in mind in presenting sex information."

*The Influence of Training on the Vocal Ability of Three-Year-Old Children. By Arthur T. Jerald and Sylvia F. Bienstock. Child Development Magazine, December, 1931.*

A study conducted at the Child Development Institute, Teachers College, Columbia University, indicates that training caused a marked improvement in children's singing and that they were interested in the musical exercises. This suggests "that training at the age of three can be undertaken with promising results."

*What Grown-Ups Cry For. By Stanley P. Davies. The Survey Graphic, December 1931.*

The results of the popularization of mental hygiene as the basis of a stimulating dissertation. Whether to meet this situation by calling a halt on

(*Continued on page* 182)

# News and Notes

### Education Keeping Pace with the Needs of Modern Life

"EDUCATION and Changing Society" has been chosen by the New Education Fellowship for the theme of its sixth world conference which is to be held in Nice from July 31 to August 14. It is hoped that the Conference will furnish if not an answer at least some interesting suggestions on the ever recurring questions—Does nationalism and a proper national pride preclude an international outlook? Must social change come first and educational changes follow? Does our whole educational machinery require drastic overhauling in view of our swiftly changing civilization?

The program is an ambitious one including a number of main lectures on how to adapt education to meet the requirements of modern society, and how education and the school can further social betterment. There will also be lectures on progress within the several national systems. Courses on new methods and on modern psychology will still constitute one of the most important sections of the Conference.

In addition there will be group discussion on the education for leisure, training of teachers, and international cooperation including the difficulties of interracial understanding and the bilingual problem.

Mrs. Beatrice Ensor, founder of the New Education Fellowship, was in this country as Organizing Director of the Conference to enlist international cooperation and representation. At a tea held recently at the Headquarters of the Child Study Association, Mrs. Ensor discussed some of the international aspects of progressive education and outlined the Conference plans in relation to parent education and family living. Information regarding the Conference can be obtained from Frances Fenton Park, 425 West 123 Street, New York City.

### Radio in Education

The National Advisory Council on Radio in Education inaugurated on January 2 a series of twenty lectures on "Psychology Today" to be broadcast every Saturday evening at 8:30 over an NBC-WEAF network. The topics to be discussed in connection with the general theme, group themselves into four subdivisions: Our Changing Personalities, Animal Behavior, Psychology of Education, and Psychology and Industry. The program for the month of February is to include Fred A. Moss of George Washington University, Henry W. Nissen of Yale, Walter B. Cannon of Harvard Medical School, and Carl J. Warden of Columbia who will talk on "Mending Broken Personalities," "The Great Apes," "Effects of Strong Emotions" and "Animal Drives" respectively.

### Coming Events

The Child Study Association of America announces for February the following program of activities at its Headquarters, 221 West 57 Street.

AFTERNOON SYMPOSIUM

Tuesday, February 9, at 3:30 P. M.

CHILDREN AND MONEY

SPEAKERS

HAROLD T. CLARK
LEONARD BLUMGART, M.D.
SIDONIE MATSNER GRUENBERG
LOUIS I. DUBLIN, *Chairman*

EVENING SYMPOSIUM

Tuesday, February 16, at 8:30 P. M.

COLLEGE OF TOMORROW

HOW IT MEANS TO MEET THE PROBLEMS OF YOUTH

SPEAKERS

ROBERT LEIGH
VIVIAN THAYER
THOMAS ALEXANDER
MRS. CHARLES HEMING, *Chairman*

RADIO PROGRAM

Wednesdays at 2:00 P. M., over WEAF

PARENTS' QUESTIONS ON CHILD TRAINING

**University Courses in Parent Education**

New units in the Credit Courses for teachers and parent education workers, under the auspices of the Child Study Association, which begin with the February session at Association Headquarters, 221 West 57 Street, will be organized about the topic of "Problem Adjustment of School Children."

Mental Hygiene Problems of the Classroom

Columbia University Extension
Thursdays from 4:15 to 6:05 P. M.
2 points credit
Fee $20.00
Marion M. Miller, Instructor

Problems of Psychological Adjustment of School Children

New York University, Institute of Education
Mondays from 4:15 to 6:05 P. M.
2 points credit
Fee $20.00
Marion M. Miller, Instructor

**New Unit Courses in Child Study**

The Child Study Association announces two Unit Courses of five meetings each, under the leadership of Sidonie M. Gruenberg, Director, and Cécile Pilpel, Director of Study Groups, to be held at Association Headquarters.

Concepts of Discipline

Mondays at 11 A. M.
March 7 to April 4, inclusive
Mrs. Gruenberg, Leader

Sex Education of Children

Tuesdays at 11 A. M.
March 8 to April 5, inclusive
Mrs. Pilpel, Leader

For each Unit Course the registration fee is $3.00 for members of the Association and affiliated groups, and $5.00 for non-members. Registration by mail or in person.

**Nature Study for Parents**

The Nature Study Committee of the Child Study Association has arranged a series of free talks, guides and lectures for parents who want to make their children's visits to the museums and zoos interesting and instructive. On February 5, Miss Dorothy Bennett will conduct the parents through Darwin Hall and the bird and flower exhibits at the Museum of Natural History. On February 19, Mrs. Ada Burns will give an informal talk on the materials in the School Nature Room, and answer questions on the care of pets in the home. The Committee will meet at 10:30 a.m. at the front door of the Museum, 77 Street and Central Park West, New York.

**Mental Hygiene and the Depression**

Dr. George K. Pratt, Medical Director of the New York City Committee on Mental Hygiene, announces the eighth annual mental hygiene lecture course of the City Committee. It is hoped that the course which is to be on "Mental Hygiene and the Depression" will furnish a psychiatric interpretation of the individual and social maladjustments arising out of the economic depression. The subjects of the speakers are as follows: "How We Solve Our Problems" by William A. White; "What the Depression Is Doing to Family Life" by Lawson G. Lowrey; "The Neuroses" by Arthur H. Ruggles; "Mental Hygiene Effects of Mass Giving," by William Hodson; "The Search for a Cure-All" by James S. Plant. The lectures will be given on five consecutive Tuesday evenings, beginning February 16, at eight o'clock at Hosack Hall, the Academy of Medicine, Fifth Avenue and 103 Street, New York City.

**Dare Progressive Education Be Progressive?**

The Progressive Education Association in announcing its twelfth annual conference, to be held in Baltimore from February 17 to 20, calls special attention to the fact that its meetings will be of interest to parents, to those concerned with youth and home, and to all citizens interested in education. Group discussion will form the larger part of the program, and will be conducted by such prominent educators as Eduard C. Lindeman, Lois Hayden Meek, Harry A. Overstreet, Eugene Randolph Smith, and many others representing such educational organizations as the Child Study Association, Columbia University, the United States Office of Education, the Metropolitan Museum of Art in New York City, The New School for Social Research and Ohio State University. After the annual banquet, at which Burton C. Fowler, President of the Progressive Education Association, will preside, Hughes Mearns will speak on "Have You Studied Your Lessons?" and George S. Counts on "Dare Progressive Education Be Progressive?"

**Education for a Changing World**

"Education, Our Guide and Our Safeguard and One of the Chief Sources of our Spiritual Life, Our Cultural Growth and Our Material Power" is the theme which has been selected for the sixty-second annual meeting of the Department of Superintendence of the National Education Association, which will take place from February 20 to 25 in Washington, D. C. The convention will be devoted principally to discussions of how to save

the schools from the breakdown with which they are threatened because of economic depression, and will include sessions on such vital subjects as "Education as a National Issue"; "Promoting the Physical and Mental Health of School Children"; "Education for a Changing World"; "Financing Public Education"; "Spiritual and Moral Values in Education." Committees appointed last year to plan the cooperation of educational, industrial and political leaders of the country expect to bring their work to a close in time to present their plans at this meeting.

**Education in the Pacific Area**

The World Federation of Education Associations has arranged to hold a Regional Conference in Honolulu from July 25 to 31. The four major topics selected for the general sessions are "The Dual Language Problem," "Adult Education," "Vocational Education," and "Modern Educational Methods in the Oriental Setting." In addition there will be Section meetings to discuss various subjects pertinent to the main themes. The Section on Home and School will devote its time chiefly to the consideration of parent education, health training, the responsibility of the home as regarding vocational guidance, and of interracial relationships as the basis of international understanding.

**Boston Organizes Parents' Council**

For over a year there has been a movement afoot to coordinate through the medium of a parents' council the activities of the various societies in Greater Boston concerned with parental education. Just what concrete form this council will take has not yet been determined, but some centralizing organization, patterned more or less after that of the Parents' Council of Philadelphia and other cities, has been in view. The executive committee has been working under the guidance of Eduard C. Lindeman and it is hoped that a program will be formulated soon.

**Courses in Child Psychology**

Courses in child psychology will be included in the spring term program of the New School for Social research at 66 West 12 Street, New York City.

M. F. Ashley-Montague, Professor of Anatomy and Research at New York University, will give twelve lectures on the biological and the psychological interrelation in "The Development of the Child," Fridays at 8:20 beginning February 19.

David M. Levy, Chief of Staff of the Institute for Child Guidance, will give a clinical course in behavior problems in children, Wednesdays at 5:20 beginning February 17. He will also give a series of twelve lectures on "Case Studies in Mental Hygiene," Wednesdays at 8:20 beginning February 17.

Fritz Wittels, former associate of Sigmund Freud, will lecture on "Psychoanalysis and the Child," on successive Wednesday evenings at 8:20 from February 17 to May 4.

Other psychology courses include one by Gardner Murphy, Assistant Professor of Psychology at Columbia University, on "The Nature of Personality," twelve lectures, Thursdays at 8:20 beginning February 18.

Olga Knopf of Vienna, and associate of Alfred Adler, is giving a series of eighteen Thursday afternoon lectures on "A Study of Personality" and twelve lectures on "Women Among Men." These courses began in January but late registrations will be accepted.

**Pioneer Youth and Peace**

The Pioneer Youth of America will introduce its new quarterly bulletin in February. The leading article of the first issue will be on "The Significance of Pioneer Youth in Education for Peace," written by Reinhold Niebuhr of Union Theological Seminary.

**Parents' Council of Philadelphia**

The Parents' Council of Philadelphia recently moved its office and library to the Mental Hygiene Institute Building of the Pennsylvania Hospital, 111 North 49 Street—a change which has opened for the Council the opportunity for close association with mental hygiene.

The Council with the cooperation of the Institute is offering a series of ten lectures on "Children and Parents," beginning February 1 on Monday afternoons at 3:30. Among the speakers are Joseph Stokes, Douglas A. Thom, Arnold Gesell, Bronson Crothers, S. W. Hartwell, Earl D. Bond, Smith Ely Jelliffe and Edward A. Strecker.

**Experiment in Preparental Training**

A play center for preschool children has recently been organized by the Monmouth County Organization for Social Service, in cooperation with the State College of Agriculture. As distinguished from the usual nursery school, it attempts to give smaller communities in a simpler way some of the benefits of group play. The equipment selected aims as far as possible to provide for plenty of vigorous exercise, for stimulation of the imagination, for development in self-help and self-expression. The experiment has created much interest and cooperation in the community and has been

decidedly beneficial to the children themselves. In addition a valuable tie-up developed between the play center and the local high school. Groups of students visited the center over a period of four weeks, and even in so short a time the girls gained some appreciation of the importance of the preschool age, some idea of the needs of children in this period, and an awakening, at least, of the need for intelligent study of child behavior.

### A Quarter Century of Sex Education

To re-examine the knowledge, ideas and practices in sex education was the challenging motive behind the purpose of the symposium on "A Quarter Century of Sex Education in the United States" conducted by the Child Study Association of America at its Headquarters on January 9. Confronted with the false assumption that our present-day procedures can be one hundred per cent effective, it is necessary that we think in terms of what is rationally possible or feasible, according to Cécile Pilpel, Director of Study Groups, who presided at the symposium.

Progress has definitely been made along many avenues of approach as Max J. Exner, Director of the Division of Educational Measures at the American Social Hygiene Association, illustrated in his brief resumé of the organized movement of the social hygiene program. The appeal in sex education between the years 1885-1905 was largely of an exaggerated emotional sort. It stressed the need of chivalry for the protection of the purity of womanhood and the dangers of venereal diseases. There was much talk of the double standard and a plea that man adopt woman's ideals of behavior. Most of the teaching was, from a modern point of view, quite unscientific. The whole attitude toward sex was one of apology and in spite of an attempt at dignity, love and sex remained antagonistic entities.

In the period of 1905 to 1910 a group of state and local organizations sprang up all of which included educational functions in their program under the term sex hygiene. The period is significant in that it marks the transition from the emotional, unscientific exaggerated "personality purity" type of work to that which placed its emphasis upon personal and social health. There was a transition from the moral to the educational appeal, from the moralist leadership to leadership of the health medical education and social science groups. In the year 1910 these local societies merged into the American Federation for Sex Hygiene; a step which saw leadership address itself to social and personal sex adjustment.

The half dozen years beginning with 1912 saw a great many streams of influence and effort unite in their objectives, principles and methods. The philosophy was to change the idea of sex from an apologetic one to its correct interpretation of the function and influence of sex life as being good; to place the emphasis on the normal, constructive aspects; to stick to the best scientific knowledge; and to make sex education an integral part of education.

The World War broke the backbone of serious opposition to the development of sex education and the American Social Hygiene Association made the most of its opportunity through the promotion of literature, motion pictures, lecture courses and co-operation with the National Congress of Parents and Teachers.

The school's service in sex education comes to be a process of orientation and interpretation rather than one of piling up more information, according to Benjamin C. Gruenberg, Educational Editor of the Viking Press. The limitations of time and human endurance appeared at first as a handicap, but those educators who were compelled to reconsider their procedures discovered that the need is not for more subjects but for a different way of handling the work of the school. From the kindergarten to the university, for example, in courses in nature study and in the biological subjects, as well as in civic and the various social sciences, certain phases of sex come normally as information. The courses in literature and the social sciences furnish the educator ample opportunities to interpret human problems and conflicts as these are aspects of human sex.

The chief problem then is a lack of preparation on the part of teachers, who show for the most part a want of emotional readiness and of adjustment, rather than of technical instruction. Wherever the teachers themselves are ready to consider sex facts and meaning as educational material the school program is at hand for whatever they can do. The immediate need apparently is for better preparation in the teacher training institutions.

Lawson G. Lowrey, Director of the Institute for Child Guidance, pointed out that sex education in the home depends entirely on the parents who must themselves have an unemotional approach before they can hope to give their children normal patterns. Neither the attitude which denies the need for sex education nor the other extreme, which forces sex information on the child at the earliest possible age will bring the wanted results, but the mean between the two—that which treats the matter casually and normally—answering only those questions which the child asks, and not attempting to outline the whole problem all at once.

## In Search of Goals

Cécile Pilpel

(*Continued from page* 168)

may contribute something real and positive—in understanding, in sympathy and in moral support? This does not require joint and continuous application to details on the part of both. But, surely, a father and mother may be expected to discuss occasionally what they conceive to be their common goals for their children.

### Meeting on Common Ground

Depending on temperaments and circumstances, practice may remain more or less exclusively in the mother's hands, whether it is a question of physical health or of discipline. But the father will have to know about the physical and emotional strain involved for the mother in carrying on the thousand and one necessary processes, if he is to be wholeheartedly sympathetic and appreciative, rather than critical when she falls short, as she surely will. If he is not "holding something against her" in his innermost heart, he will not find it difficult.

A four-year-old refused to eat the cereal supper provided. The mother was unsuccessful in getting the child to eat and finally "burned her bridges behind her" with the ultimatum that if the child did not eat the supper, she would have to go to bed without seeing her father, as she usually did. The child made her choice and went to bed. The father, coming home, naturally looked for her usual welcome and was told the sad tale. Since he had nothing emotional to "hold against her," he could calmly help his wife to review the affair.

"What do you think you accomplished?" he asked. "What you wanted was for her to eat her cereal. Well—she didn't."

He went on to point out that in a very real sense it was he, rather than the child, who was being "punished." For he was deprived of his pleasure in this one time of day when he could play with his small daughter.

A discussion very satisfactory for both ensued. On the father's part came a realization of how a perfectly intelligent wife at the end of an imperfect day could just naturally fall into uneducative procedures, and on the mother's part, an acceptance of the fact that the father's detachment from her day's involvements could help her to work out a better procedure on the basis of the principle at stake. There

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is nothing new in this. Many business men know how often their wives render the same service in clarifying a business situation, where strong feelings may possibly cloud sane judgment.

All (and it is surely enough) that this pooling of experience requires is community of purpose and a common goal. To see this goal, fair and clear, requires a large vision. For parents, too, grow in mental stature with the years, and with growth even goals may shift. Two heads are better than one; and two points of view—a mother-view and a father-view—focusing together on the common goal will yield more light than if both are channeled along a single groove.

Conceived as a process of growth for the whole family, parent education will concern itself more and more with human development and its inherent promise. It will occupy itself with defining these possibilities and fostering this promise. Principles and procedures it must inevitably evolve—but only with what care!

## In the Magazines

(*Continued from page* 176)

all mental health propaganda until we are more capable of supplying the demands, or to make use of this opportunity for the immediate necessity to direct this eager interest for the individual and social good, is a timely discussion. The author ventures some interesting suggestions for imbuing everyday people with significant fundamentals of mental health thereby affecting their daily living.

*Woman's Subjective Dependence Upon Man. By Beatrice M. Hinkle. Harper's Magazine, January 1932.*

Dr. Hinkle interprets and bases her topic on the feminine acceptance of masculine standards of value. Only by means of conscious recognition of themselves as women, rather than making the effort of complete identification of themselves with men, "searching for their own values," can women emancipate themselves.

*Zwillingserziehung (Education of Twins). By Gerhard Lohmeyer. Individual Psychologie, November-December 1931.*

The dangers in the education of twins are pointed out: treating them alike instead of considering and respecting them as individuals; and being over-anxious as to their physical stability as compared with non-twins. That birth order may result in conflict is also indicated in this paper.

## Books for Children the Year 'Round

A certain little girl astonished her parents on Christmas morning with the question, "Why do I have to get books for Christmas?" In a family to whom good reading was an established tradition, this was heresy.

"But we thought you *liked* books," said her mother in dismay.

"I *do*," said the child—"but not for Christmas presents!"

Like many a child in a reading family, this eight-year-old had come to regard books as a part of her daily fare. She would as soon have expected to find apple dumpling or lamb chop (both of which she likes) in her Christmas stocking! She would read these gift books—every one of them. And she would shortly expect them to be followed by others—by many books, whatever the calendar might say. When the home supply was exhausted she would tap her cousin's bookshelves or the public library. But why should books be Christmas presents?

We see here an indication of a changing attitude toward our children's reading. Not so very long ago, when books were scarce, and new ones came few and far between, a book was a rare treat, a coveted possession. Today our children are exposed to printed material at every hand. There are stories for them in the daily newspapers. There are magazines addressed especially to them. There are cheap editions of good literature to be had at the "five-and-ten." There are books of all kinds the year round.

True, the publishers put forth their best at Christmas time, and we are confronted with an embarrassment of riches from which to choose gift books for our children. No doubt this concentration is the result of the demand of the buying public whose interest in children's books finds practical expression largely at this time of year. Thus we have a vicious circle of supply and demand. But recently there have been conscious efforts at many points to spread the publishing of children's books more evenly throughout the calendar year. Whether these efforts have been inspired by the business needs of the book publishers or by the educational and cultural needs of children, they are, nevertheless, playing their part in educating parental attitudes in the matter of children's books.

Such enterprises as the Junior Literary Guild and the Children's Book Club are functioning in this direction. At the outset the book club idea was re-

ceived by many of us with misgivings. To many it appeared to be just another device for mechanizing distribution and standardizing usage. Objections were based upon this large scale treatment of so individual a matter as our reading or our children's reading. We protested that in no other field are individual tastes so sacred and wholesale methods so unsuitable. But whatever its obvious difficulties in catering to an "average" taste, this machinery for the year-round distribution of books renders a distinct service as it affects some of our attitudes toward our children's reading.

When books come to us regularly, frequently, we come to think of them regularly and frequently—and also objectively. They are no longer sacred possessions, to be cherished for their extrinsic value—just because they have been given us to cherish. Thus our children are allowed to like each book—or not. Some they may find of only passing interest, some few will be for all time; but in no case need they feel constrained to enjoy this book because it was selected for them with loving care. With this wider opportunity for choice children are left free to develop their own discriminations, and to adapt to their own needs the standards and values set by the parental patterns of enjoyment. They are free, too, to vary their selections as their interests change, and to accept such change frankly without fear of censor or ridicule. Thus they may think of books, not as things apart, not as special privileges that go with special occasions, but rather as regular and necessary cultural accessories of daily living.

JOSETTE FRANK

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## Art for Parents

The third Annual Exhibit to be sponsored by the Art Committee of the Child Study Association will be held at Association Headquarters, March 15 through April 15. In assembling this material on "Art in a Child's Surroundings" the Committee has found its work evolving into a search for what might perhaps better be called "Art for Parents." Manufacturers and designers, while interested, have heretofore given very little thought to the special needs of children. As a result not many really good furnishings for children are available at modest expenditure. In this year's exhibit the Committee has therefore decided to emphasize well designed furnishings which can be reproduced inexpensively if there is sufficient demand. These suggestions for rooms will include play and sleeping corners suitable for children at varying age levels.


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# The Editors' Page

IN a few years we shall be celebrating the fifth centennial of Gutenberg's revolutionary invention. Through these intervening centuries the printing press has been looked upon as the universal stabilizer of tradition. But it has also become —and this is increasingly important today—an instrument for diffusing new information and new ideas. In an earlier generation parents could depend upon tradition; but modern parents with only two or three children find themselves more and more dependent upon the experiences of others, the investigations of specialists, the theories of experts.

TRAINED in a culture which is the heritage of the printing press, they turn to books. They find them accommodating, yes, generous to a fault. Whatever procedure a parent is disposed to adopt, he can find apparently authoritative support. The timid and undecided can point to the page that counsels "reasoning with the child." Those who never quite accept the restraints of parenthood can find ample justification for systematic neglect of the child in the impressive arguments for self-reliance and liberation from parental domination.

YET in spite of its tendency to be all things to all men, reading is of great and increasing usefulness. For in books is preserved whatever of value our thinking, our investigation, our digested experience has yielded. The alternatives for the parent are not between muddling along with no reading and adopting any book as a Bible. Theirs is the more difficult and infinitely more profitable task of culling from many books whatever is valuable. Parent education, like all adult education, implies learning how to make the most profitable and discriminating use of the printed word. The kind of reading on childhood and homemaking demanded by parents will in turn determine to a large extent what is offered them.

Sidonie Matsner Gruenberg

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## CONTRIBUTORS

*Sidonie Matsner Gruenberg:* *Director, Child Study Association of America; Lecturer on Parent Education, Teachers College, Columbia University.*

*Floyd Dell:* *Author of "Love in the Machine Age."*

*Ralph H. Ojemann:* *Assistant Professor of Parent Education, University of Iowa.*

*George D. Stoddard:* *Professor of Psychology and Director of Iowa Child Welfare Research Station, University of Iowa.*

*Mary Day Winn:* *Associate Editor of the Sunday Magazine of the Herald Tribune.*

*Margaret J. Quilliard:* *Director of Field Work, Child Study Association of America.*

## THE FORECAST FOR APRIL

What Children Think of Parents

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*C. M. Hincks*

HOW PARENTS LOOK TO THE LITTLE CHILD
*Lois Hayden Meek*

SECURITY AND INDEPENDENCE
*Beatrice Hinkle*

CHILD'S NEED OF PARENTAL PATTERNS
*Ernest R. Groves*

PARENTS AND CHILDREN IN SAMOA
*Margaret Mead*

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